



In the name of Allah: the Compassionate, the Merciful

سورة الفجر

AL-FAJR

Name

The Surah is so designated after the word *wal-fajr* with which it opens.

Period of Revelation

Its contents show that it was revealed at the stage when persecution of the new converts to Islam had begun in Makkah. On that very basis the people of Makkah have been warned of the evil end of the tribes of Ad and Thamud and of Pharaoh.

Theme and Subject Matter

Its theme is to affirm the meting out of rewards and punishments in the Hereafter, which the people of Makkah were not prepared to acknowledge, Let us consider the reasoning in the order in which it has been presented.

First of all, swearing oaths by the dawn, the ten nights, the even and the odd, and the departing night, the listeners have been asked: "Are these things not enough to testify to the truth of that which you are refusing to acknowledge?" From the explanation that we have given of these four things in the corresponding notes, it will become clear that these things are a symbol of the regularity that exists in the night and day, and swearing oaths by these the question has been asked in the sense: Even after witnessing this wise system established by God, do you still need any other evidence to show that it is not beyond the power of that God Who has brought about this system to establish the Hereafter, and that it is the very requirement of his wisdom that He should call man to account for his deeds?

Then, reasoning from man's own history, the evil end of the Ad and the Thamud and Pharaoh has been cited as an example to show that when they transgressed all limits and multiplied corruption in the earth, Allah laid upon them the scourge of His chastisement. This is a proof of the fact that the system of the universe is not being run by deaf and blind forces, nor is the world a lawless kingdom

of a corrupt ruler, but a Wise Ruler is ruling over it, the demand of Whose wisdom and justice is continuously visible in the world itself in man's own history that He should call to account, and reward and punish accordingly, the being whom He has blessed with reason and moral sense and given the right of appropriation in the world.

After this, an appraisal has been made of the general moral state of human society of which Arab paganism was a conspicuous example; two aspects of it in particular, have been criticized: first the materialistic attitude of the people on account of which overlooking the moral good and evil, they regarded only the achievement of worldly wealth, rank and position, or the absence of it, as the criterion of honor or disgrace, and had forgotten that neither riches was a reward nor poverty a punishment, but that Allah is trying man in both conditions to see what attitude he adopts when blessed with wealth and how he behaves when afflicted by poverty. Second, the people's attitude under which the orphan child in their society was left destitute on the death of the father. Nobody asked after the poor; whoever could, usurped the whole heritage left by the deceased parent, and drove away the weak heirs fraudulently. The people were so afflicted with an insatiable greed for wealth that they were never satisfied however much they might hoard and amass. This criticism is meant to make them realize as to why the people with such an attitude and conduct in the life of the world should not be called to account for their misdeeds.

The discourse has been concluded with the assertion that accountability shall certainly be held and it will be held on the Day when the Divine Court will be established. At that time the deniers of the judgment will understand that which they are not understanding now in spite of instruction and admonition, but understanding then will be of no avail. The denier will regret and say, "Would that I had provided for this Day beforehand while I lived in the world." But his regrets will not save him from Allah's punishment. However, as for the people who would have accepted the Truth, which the heavenly books and the Prophets of God were presenting, with full satisfaction of the heart in the world, Allah will be pleased with them and they will be well pleased with the rewards bestowed by Allah. They will be called upon to join the righteous and enter Paradise.

The Holy Quran

The Dawn

Sura # 89 – 30 Verses - Makkah

سورة الفجر

وَالْفَجْرِ ﴿١﴾

By the dawn

وَالْفَجْرِ

Translit	<i>Wa Al-Fajri</i>
AhmedAli	فجر کی قسم ہے
Jalandhry	فجر کی قسم
YusufAli	By the Break of Day
M.Khan	By the dawn;
Pickthal	By the Dawn
Shakir	I swear by the daybreak,

وَلَيَالٍ عَشْرٍ ﴿٢﴾

ten

عَشْرٍ

And by the nights

وَلَيَالٍ

Translit	<i>Wa Layālin `Ashrin</i>
AhmedAli	اور دس راتوں کی
Jalandhry	اور دس راتوں کی
YusufAli	By the Nights twice five;
M.Khan	By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah) ,
Pickthal	And ten nights,
Shakir	And the ten nights,

وَالشَّفَعِ وَالْوَتْرِ ﴿٣﴾

And the odd

وَالْوَتْرِ

And by the even

وَالشَّفَعِ

Translit	<i>Wa Ash-Shaf i Wa Al-Watri</i>
AhmedAli	اور ہفت اور طاق کی
Jalandhry	اور ہفت اور طاق کی
YusufAli	By the Even and Odd (contrasted);
M.Khan	And by the even and the odd (of all the creations of Allāh)
Pickthal	And the Even and the Odd,
Shakir	And the even and the odd,

وَاللَّيْلِ إِذَا يَسْرِ ﴿٤﴾

The Holy Quran

The Dawn

Sura # 89 – 30 Verses - Makkah

سورة الفجر

It departs	يَسْرٍ	When	إِذَا	And by the night	وَاللَّيْلِ
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Translit	Wa Al-Layli 'Idhā Yasri				
AhmedAli	اور رات کی جب وہ گزر جائے				
Jalandhry	اور رات کی جب جانے لگے				
YusufAli	And by the Night when it passeth away—				
M.Khan	And by the night when it departs				
Pickthal	And the night when it departeth,				
Shakir	And the night when it departs.				

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿5﴾

Them	ذَلِكَ	In	فِي	Is it	هَلْ
(of) understanding	حِجْرٍ	For those (men)	لِّذِي	An oath/evidence	قَسَمٌ

Translit	Hal Fī Dhālika Qasamun Lidhī Hījrin				
AhmedAli	ان چیزوں کی قسم عقلمندوں کے واسطے معتبر ہے				
Jalandhry	اور بے شک یہ چیزیں عقلمندوں کے نزدیک قسم کھانے کے لائق ہیں کہ (کافروں کو ضرور عذاب ہوگا)				
YusufAli	Is there (not) in these and adjuration (or evidence) for those who understand?				
M.Khan	There is indeed in them (the above oaths) sufficient proofs for men of understanding (and that, they should avoid all kinds of sins and disbeliefs)!				
Pickthal	There surely is an oath for thinking man.				
Shakir	Truly in that there is an oath for those who possess understanding.				

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿6﴾

How	كَيْفَ	You see	تَرَ	Did not	أَلَمْ
With Ad	بِعَادٍ	Your Lord	رَبُّكَ	Dealt	فَعَلَ

Translit	'Alam Tara Kayfa Fa`ala Rabbuka Bi`ādin				
AhmedAli	کیا آپ نے نہیں دیکھا کہ آپ کے رب نے عاد کے ساتھ کیا سلوک کیا				
Jalandhry	کیا تم نے نہیں دیکھا کہ تمہارے پروردگار نے عاد کے ساتھ کیا کیا				
YusufAli	Seest thou not how thy Lord dealt with the `Ad (people)—				
M.Khan	Saw you (O Muhammad (SAW)) not how your Lord dealt with 'Ad (people)				
Pickthal	Dost thou not consider how thy Lord dealt with (the tribe of) A'ad,				
Shakir	Have you not considered how your Lord dealt with Ad,				

إِرَمَ ذَاتِ الْعِمَادِ ﴿7﴾

pillars	الْعِمَادِ	Of	ذَاتِ	(of) Iram	إِرَمَ
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Translit	'Irama <u>Dhāti</u> Al-'Imādi				
AhmedAli	جو نسل ارم سے ستونوں والے تھے				
Jalandhry	(جو) ارم (کھلاتے تھے اتنے) دراز قد				
YusufAli	Of the (city of) Iram, with lofty pillars,				
M.Khan	Of Iram (Who were very tall) like (lofty) pillars,				
Pickthal	With many-columned Iram,				
Shakir	(The people of) Aram, possessors of lofty buildings,				

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿8﴾

Were created	يُخْلَقُ	Not	لَمْ	Which	الَّتِي
The land	الْبِلَادِ	In	فِي	Like them	مِثْلُهَا

Translit	Allatī Lam Yukhlaq Mithlūhā Fī Al-Bilādi				
AhmedAli	کہ ان جیسا شہروں میں پیدا نہیں کیا گیا				
Jalandhry	کہ تمام ملک میں ایسے پیدا نہیں ہوئے تھے				
YusufAli	The like of which were not produced in (all) the land?				
M.Khan	The like of which were not created in the land?				
Pickthal	The like of which was not created in the lands;				
Shakir	The like of which were not created in the (other) cities;				

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿9﴾

Hewed out	جَابُوا	Who	الَّذِينَ	And (with) Thamud	وَتَمُودَ
		In the valley	بِالْوَادِ	Rocks	الصَّخْرَ

Translit	Wa <u>Thamūda</u> Al-Ladhīna Jābū Aṣ-Ṣakhra Bil-Wādi				
AhmedAli	اور تمود کے ساتھ جنہوں نے پتھروں کو وادی میں تراشا تھا				
Jalandhry	اور تمود کے ساتھ (کیا کیا) جو وادے (قری) میں پتھر تراشتے تھے (اور گھر بناتے) تھے				
YusufAli	And with the Thamud (people) who cut out (huge) rocks in the valley?--				
M.Khan	And (with) Thamūd (people), who hewed out rocks in the valley (to make dwellings)?				
Pickthal	And with (the tribe of) Thamud, who clove the rocks in the valley;				
Shakir	And (with) Samood, who hewed out the rocks in the valley,				

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿10﴾

		With the stakes	ذِي الْأَوْتَادِ	And (with) Pharaoh	وَفِرْعَوْنَ
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Translit	Wa Fir`awna <u>Dhī</u> Al-'Awtādi				
AhmedAli	اور فرعون میٹوں والوں کے ساتھ				
Jalandhry	اور فرعون کے ساتھ (کیا کیا) جو نیچے اور میٹیں رکھتا تھا				
YusufAli	And with Pharaoh, Lord of Stakes?				
M.Khan	And (with) Fir'aun (Pharaoh), who had the stakes (to torture men by binding them to stakes)?				
Pickthal	And with Pharaoh, firm of might,				
Shakir	And (with) Firon, the lord of hosts,				

الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿11﴾

In	في	Transgressed beyond bounds	طَغَوْا	Who	الَّذِينَ
				The lands	الْبِلَادِ

Translit	Al-Ladhīna Ṭaghaw Fī Al-Bilādi				
AhmedAli	ان سب نے ملک میں سرکشی کی				
Jalandhry	یہ لوگ ملکوں میں سرکش ہو رہے تھے				
YusufAli	(All) these transgressed beyond bounds in the lands.				
M.Khan	Who did transgress beyond bounds in the lands (in the disobedience of Allāh).				
Pickthal	Who (all) were rebellious (to Allah) in these lands,				
Shakir	Who committed inordinacy in the cities,				

فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿12﴾

mischief	الْفَسَادَ	Therein	فِيهَا	And made much	فَأَكْثَرُوا
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Translit	Fa'aktharū Fīhā Al-Fasāda				
AhmedAli	پھر انہوں نے بہت فساد پھیلایا				
Jalandhry	اور ان میں بہت سی خرابیاں کرتے تھے				
YusufAli	And heaped therein Mischief (on mischief).				
M.Khan	And made therein much mischief.				
Pickthal	And multiplied iniquity therein?				
Shakir	So they made great mischief therein?				

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿13﴾

Your Lord	رَبُّكَ	On them	عَلَيْهِمْ	So poured	فَصَبَّ
		(of) torment	عَذَابٍ	Last, whip	سَوْطَ

Translit	Faṣabba `Alayhim Rabbuka Sawṭa `Adhābin				
AhmedAli	پھر ان پر تیرے رب نے عذاب کا کڑا پھینکا				
Jalandhry	تو تمہارے پروردگار نے ان پر عذاب کا کڑا نازل کیا				
YusufAli	Therefore did thy Lord pour on them a scourge of diverse Chastisement:				
M.Khan	So your Lord poured on them different kinds of severe torment.				
Pickthal	Therefore thy Lord poured on them the disaster of His punishment.				
Shakir	Therefore your Lord let down upon them a portion of the chastisement.				

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿14﴾

(is) Ever Watchful	لَبِالْمِرْصَادِ	Your Lord	رَبَّكَ	Verily	إِنَّ
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Translit	'Inna Rabbaka Labiālmirṣādi				
AhmedAli	بے شک آپ کا رب تاک میں ہے				
Jalandhry	بے شک تمہارا پروردگار تاک میں ہے				
YusufAli	For thy Lord is (As a Guardian) on a watch-tower.				
M.Khan	Verily, your Lord is Ever Watchful (over them).				
Pickthal	Lo! thy Lord is ever watchful.				
Shakir	Most Surely your Lord is watching.				

فَإِذَا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿15﴾

When	إِذَا مَا	Man	الْإِنْسَانُ	As for	فَإِذَا
And gives him honour	فَأَكْرَمَهُ	His Lord	رَبُّهُ	Tries him	ابْتَلَاهُ
My Lord	رَبِّي	He says	فَيَقُولُ	And gives him bounties	وَنَعَّمَهُ
				Has honoured me	أَكْرَمَنِ

Translit	Fa'ammā Al-'Insānu 'Idhā Mā Abtalāhu Rabbuhu Fa'akramahu Wa Na`amahu Fayaqūlu Rabbī 'Akramani				
AhmedAli	لیکن انسان تو ایسا ہے کہ جب اسے اس کا رب آزماتا ہے پھر اسے عزت اور نعمت دیتا ہے تو کہتا ہے کہ میرے رب نے مجھے عزت بخشی ہے				
Jalandhry	مگر انسان (عجیب مخلوق ہے کہ) جب اس کا پروردگار اس کو آزماتا ہے تو اسے عزت دیتا اور نعمت بخشتا ہے۔ تو کہتا ہے کہ (آہا) میرے پروردگار نے مجھے عزت بخشی				

The Holy Quran

The Dawn

Sura # 89 – 30 Verses - Makkah

سورة الفجر

YusufAli	Now, as for man, when his Lord trieth him, giving him honour and gifts, then saith he, (puffed up) "My Lord hath honoured me."
M.Khan	As for man, when his Lord tries him by giving him honour and bounties, then he says (in): "My Lord has honoured me."
Pickthal	As for man, whenever his Lord trieth him by honouring him, and is gracious unto him, he saith: My Lord honoureth me.
Shakir	And as for man, when his Lord tries him, then treats him with honor and makes him lead an easy life, he says: My Lord honors me.

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾

He tries him	ابْتَلَاهُ	When	إِذَا مَا	But	وَأَمَّا
His means of life	رِزْقَهُ	Upon him	عَلَيْهِ	He straitens	فَقَدَرَ
Has humiliated me	أَهَانَنِ	My Lord	رَبِّي	Then he says	فَيَقُولُ

Translit	Wa 'Ammā 'Idhā Mā Abtalāhu Faqadara `Alayhi Rizqahu Fayaqūlu Rabbī 'Ahānani
AhmedAli	لیکن جب اسے آزماتا ہے پھر اس پر اس کی روزی تنگ کرتا ہے تو کہتا ہے میرے رب نے مجھے ذلیل کر دیا
Jalandhry	اور جب (دوسری طرح) آزماتا ہے کہ اس پر روزی تنگ کر دیتا ہے تو کہتا ہے کہ (ہائے) میرے پروردگار نے مجھے ذلیل کیا
YusufAli	But when He trieth him, restricting his subsistence for him, then saith he (in despair) "My Lord hath humiliated me!"
M.Khan	But when He tries him, by straitening his means of life, he says: "My Lord has humiliated me!"
Pickthal	But whenever He trieth him by straitening his means of life, he saith: My Lord despiseth me.
Shakir	But when He tries him (differently), then straitens to him his means of subsistence, he says: My Lord has disgraced me.

كَأَلَّا ۖ بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾

Not	لَا	But	بَلْ	Nay	كَأَلَّا
		The orphans	الْيَتِيمَ	You treat with generosity	تُكْرِمُونَ

Translit	Kallā Bal Lā Tukrimūna Al-Yatīma
AhmedAli	ہرگز نہیں بلکہ تم یتیم کی عزت نہیں کرتے
Jalandhry	نہیں بلکہ تم لوگ یتیم کی خاطر نہیں کرتے
YusufAli	Nay, nay! but ye honour not the orphans!
M.Khan	Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!
Pickthal	Nay, but ye (for your part) honour not the orphan
Shakir	Nay! but you do not honor the orphan,

The Holy Quran

The Dawn

Sura # 89 – 30 Verses - Makkah

سورة الفجر

وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ ﴿18﴾

On	عَلَى	You urge one another	تَحَاضُّونَ	And not	وَلَا
		(of) the poor	الْمِسْكِينِ	Feeding	طَعَامِ

Translit	Wa Lā Tahāddūna `Alā Ṭa`āmi Al-Miskīni				
AhmedAli	اور نہ مسکین کو کھانا کھلانے کی ترغیب دیتے ہو				
Jalandhry	اور نہ مسکین کو کھانا کھلانے کی ترغیب دیتے ہو				
YusufAli	Nor, do ye encourage one another to feed the poor!—				
M.Khan	And urge not one another on the feeding of AlMiskīn (the poor)!				
Pickthal	And urge not on the feeding of the poor.				
Shakir	Nor do you urge one another to feed the poor,				

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا ﴿19﴾

Devouring	أَكْلًا	The inheritance	التُّرَاثَ	And you devour	وَتَأْكُلُونَ
				(with) greed	لَمًّا

Translit	Wa Ta'kulūna At-Turāṭha 'Aklān Lammān				
AhmedAli	اور میت کا ترکہ سب سمیٹ کر کھا جاتے ہو				
Jalandhry	اور میراث کے مال سمیٹ کر کھا جاتے ہو				
YusufAli	And ye devour inheritance— all with greed.				
M.Khan	And you devour inheritance all with greed,				
Pickthal	And ye devour heritages with devouring greed.				
Shakir	And you eat away the heritage, devouring (everything) indiscriminately,				

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿20﴾

With love	حُبًّا	Wealth	الْمَالَ	And you love	وَتُحِبُّونَ
				much	جَمًّا

Translit	Wa Tuhibbūna Al-Māla Ḥubbān Jammān				
AhmedAli	اور مال سے بہت زیادہ محبت رکھتے ہو				
Jalandhry	اور مال کو بہت ہی عزیز رکھتے ہو				
YusufAli	And ye love wealth with inordinate love!				
M.Khan	And you love wealth with much love!				
Pickthal	And love wealth with abounding love.				

Shakir And you love wealth with exceeding love.

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿21﴾

Is ground	دُكَّتِ	When	إِذَا	Nay	كَلَّا
		With exceeding grinding	دَكًّا دَكًّا	The earth	الْأَرْضُ

Translit Kallā 'Idhā Dukkati Al-'Arḍu Dakkāan Dakkāan

AhmedAli	ہرگز نہیں جب زمین کوٹ کوٹ کر ریزہ ریزہ کر دی جائے گی
Jalandhry	تو جب زمین کی بلندی کوٹ کوٹ کو پست کر دی جائے گی
YusufAli	Nay! when the earth is pounded to powder,
M.Khan	Nay! When the earth is ground to powder,
Pickthal	Nay, but when the earth is ground to atoms, grinding, grinding,
Shakir	Nay! when the earth is made to crumble to pieces,

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿22﴾

With the angels	وَالْمَلَكُ	Your Lord	رَبُّكَ	And comes	وَجَاءَ
				In rows	صَفًّا صَفًّا

Translit Wa Jā'a Rabbuka Wa Al-Malaku Ṣaffāan Ṣaffāan

AhmedAli	اور آپ کے رب کا (تحت) آجائے گا اور فرشتے بھی صف بستہ چلے آئیں گے
Jalandhry	اور تمہارا پروردگار (جلوہ فرما ہو گا) اور فرشتے قطار باندھ باندھ کر آمو جو ہوں گے
YusufAli	And thy Lord cometh, and His angels rank upon rank,
M.Khan	And your Lord comes with the angels in rows,
Pickthal	And thy Lord shall come with angels, rank on rank,
Shakir	And your Lord comes and (also) the angels in ranks,

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَىٰ ﴿23﴾

Hell	بِجَهَنَّمَ ۚ	That Day	يَوْمَئِذٍ	And will be brought near	وَجِيءَ
Man	الْإِنْسَانُ	Will remember	يَتَذَكَّرُ	On that Day	يَوْمَئِذٍ
The remembrance	الذِّكْرَىٰ	(will avail) him	لَهُ	But how	وَأَنَّى

Translit Wa Jī'a Yawma'idhīn Bijahannama Yawma'idhīn Yatadhakkaru Al-'Insānu Wa 'Anná LahuAdh-Dhikrá

AhmedAli	اور اس دن دوزخ لائی جائے گی اس دن انسان سمجھے گا اور اس وقت اس کو سمجھنا کیا فائدہ دے گا
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The Holy Quran

The Dawn

Sura # 89 – 30 Verses - Makkah

سورة الفجر

Jalandhry	اور دوزخ اس دن حاضر کی جائے گی تو انسان اس دن متنبہ ہو گا مگر تنبیہ (سے) اسے (فائدہ) کہاں (مل سکے گا)
YusufAli	And Hell, that Day, is brought (face to face) on that Day will man remember but how will that remembrance profit him?
M.Khan	And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?
Pickthal	And hell is brought near that day; on that day man will remember, but how will the remembrance (then avail him)?
Shakir	And hell is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him?

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿24﴾

Had sent forth	قَدَّمْتُ	Would that I	يَا لَيْتَنِي	He will say	يَقُولُ
				For my life	لِحَيَاتِي

Translit	Yaqūlu Yā Laytanī Qaddamtu Lihayātī
AhmedAli	کے گا اے کاش میں اپنی زندگی کے لیے کچھ آگے بھیجتا
Jalandhry	کے گا کاش میں نے اپنی زندگی (جاودانی کے لیے) کچھ آگے بھیجا ہوتا
YusufAli	He will say: "Ah! would that I had sent forth (Good Deeds) for (this) my (Future) Life."
M.Khan	He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!"
Pickthal	He will say: Ah, would that I had sent before me (some provision) for my life!
Shakir	He shall say: O! would that I had sent before for (this) my life!

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ﴿25﴾

Will punish	يُعَذِّبُ	None	لَا	So on that Day	فَيَوْمَئِذٍ
		anyone	أَحَدًا	(like) His punishment	عَذَابُهُ

Translit	Fayawma'idhin Lā Yu'adhḥibu 'Adhābahu 'Aḥadun
AhmedAli	پس اس دن اس کا سزا کا کوئی بھی نہ دے گا
Jalandhry	تو اس دن نہ کوئی خدا کے عذاب کی طرح کا (کسی کو) عذاب دے گا
YusufAli	For, that Day, His Chastisement will be such as none (else) can inflict,
M.Khan	So on that Day, none will punish as He will punish
Pickthal	None punisheth as He will punish on that day!
Shakir	But on that day shall no one chastise with (anything like) His chastisement,

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿26﴾

The Holy Quran

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Sura # 89 – 30 Verses - Makkah

سورة الفجر

(like) His binding	وَنَاقَهُ	Will bind	يُوثِقُ	And none	وَلَا
				anyone	أَحَدٌ

Translit	<i>Wa Lā Yūthiqu Wathāqahu 'Aḥadun</i>
AhmedAli	اور نہ اس کے جکڑنے کے برابر کوئی جکڑنے والا ہوگا
Jalandhry	اور نہ کوئی ویسا جکڑنا جکڑے گا
YusufAli	And His bonds will be such as none (other) can bind.
M.Khan	And none will bind (the wicked, disbelievers and polytheists) as He will bind.
Pickthal	None bindeth as He then will bind.
Shakir	And no one shall bind with (anything like) His binding.

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

In satisfaction	الْمُطْمَئِنَّةُ	The soul	النَّفْسُ	O (you)	يَا أَيَّتُهَا
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Translit	<i>Yā 'Ayyatuhā An-Nafsu Al-Muṭma'innahu</i>
AhmedAli	(ارشاد ہوگا) اے اطمینان والی روح
Jalandhry	اے اطمینان پانے والی روح!
YusufAli	(To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction!
M.Khan	(It will be said to the pious — believers of Islamic Monothesim): "O (you) the one in (complete) rest and satisfaction!
Pickthal	But ah! thou soul at peace!
Shakir	O soul that art at rest!

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

Your Lord	رَبِّكِ	To	إِلَىٰ	Come back	ارْجِعِي
		And well-pleasing (unto Him)	مَرْضِيَّةً	Well-pleased (yourself)	رَاضِيَةً

Translit	<i>Arji `Ilā Rabbiki Rāḍiyatan Marḍīyahan</i>
AhmedAli	اپنے رب کی طرف لوٹ پل تو اس سے راضی وہ تجھ سے راضی
Jalandhry	اپنے پروردگار کی طرف لوٹ چل۔ تو اس سے راضی وہ تجھ سے راضی
YusufAli	"Come back thou to thy Lord well pleased (thyself), and well-pleasing unto Him!
M.Khan	"Come back to your Lord, Well-pleased (yourself) and well-pleasing (unto Him)!
Pickthal	Return unto thy Lord, content in His good pleasure!
Shakir	Return to your Lord, well-pleased (with him), well-pleasing (Him),

فَادْخُلِي فِي عِبَادِي ﴿29﴾

My slaves	عِبَادِي	Among	فِي	Enter you then	فَادْخُلِي
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Translit	<i>Fādkhulī Fī `Ibādī</i>
AhmedAli	پس میرے بندوں میں شامل ہو
Jalandhry	تو میرے (ممتاز) بندوں میں شامل ہو جا
YusufAli	"Enter thou, then among my Devotees!
M.Khan	"Enter you, then, among My (honoured) slaves,
Pickthal	Enter thou among My bondmen!
Shakir	So enter among My servants,

وَادْخُلِي جَنَّتِي ﴿30﴾

	My Paradise	جَنَّتِي	And enter you	وَادْخُلِي
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Translit	<i>Wa Adkhulī Jannatī</i>
AhmedAli	اور میری جنت میں داخل ہو
Jalandhry	اور میری بہشت میں داخل ہو جا
YusufAli	"Yea, enter thou my Heaven"!
M.Khan	"And enter you My Paradise!"
Pickthal	Enter thou My Garden!
Shakir	And enter into My garden.